

501 - And it's narrated from Abī Sa'īd al-Khudrī (رضي الله عنه) & Abī Hurayrâh (رضي الله عنه) that they said: The Messenger of Allāh (صلى الله عليه وسلم) said: "**Remind your dead[dying ones] to say, Lā ilāha ilâ Allāh**". Narrated by Muslim (رحمه الله) and the "Four"[i.e. Sahīh Sittāh except for Bukhārī].

Sharh of Shaykh al-'Allāmah Sulaymān ibn Nāsir al-'Alwān (حفظه الله):

This report is narrated by Imām Muslim (رحمه الله) in his Sahīh, so he said "Abū Kāmil al-Fudhayl ibn Hussayn (رحمه الله) narrated to us, he said we were informed by Bishr ibn al-Mufaddāl (رحمه الله), he said it was narrated to us by 'Amārah ibn Ghazyah (رحمه الله), he said it from Yahyā ibn 'Amārah (رحمه الله) from Abī Sa'īd al-Khudrī (رضي الله عنه) from the Prophet (صلى الله عليه وسلم)."

And Imām Muslim (رحمه الله) narrated it in his Sahīh from the chain of Yazīd ibn Kisayān (رحمه الله) from Abī Hāzim (رحمه الله) from Abī Hurayrâh (رضي الله عنه) from the Prophet (صلى الله عليه وسلم).

And Imām Ahmad (رحمه الله) and the Ahlāl Sunan all narrated it from the chain of 'Amārah ibn Ghazyāh (رحمه الله) from Yahyāh ibn 'Amārah (رحمه الله) from Abī Sa'id (رضي الله عنه).

The Prophet's saying: {Remind your dead to say} This is a command, and by principle, commands are held upon being obligatory, except that the Scholars held this report as being a recommendation, for an Ijmā' has been agreed upon in this[i.e. Recommendation], or else it would've been taken as an obligation, and the Scholars differed regarding this reminder, it's said that this reminder is when he's on his death bed, and this is the saying of the Majority of the Muhaqiqīn from the people of knowledge, and some of them said that this reminder is after burying them, to say lā ilāha ilâ Allāh, so he remembers what he died upon, and this saying has weakness to it, and what's correct is the first saying. What affirms this is what has been narrated by ibn Hibbān (رحمه الله) in his Sahīh "So whoever's last words were Lā ilāha ilâ Allāh, he will enter Jannāh", so this affirms and supports the first saying, and that it's to be said on his deathbed, so that the one on his death bed can benefit from this and say this great word, and as for saying it after he dies, then this is an innovation in the religion according to the correct view, and by the will of Allāh (جل وعلا), we will go through this issue in its proper place.

And some of the scholars recommended refraining from ordering the one on his death bed to say these words, so it shouldn't be said to him "Say Lā ilāha ilâ Allāh", rather you should remind him of it, so that it can appear to him, or to remind him of some of the narrated Hadīths regarding the virtues of whoever says it. And the reason for this is so it doesn't worry him, and the one present doesn't shock him by not being able to say it.

As for the Kāfir, if he was upon his deathbed, it can be said to him "Say Lā ilāha ilâ Allāh" as the Messenger (صلى الله عليه وسلم) did with his uncle Abī Tālib, in the Sahīhayn & other than it from the Hadīth of Sa'īd al-Musayyib (رحمه الله) from his father, he said "when I was present

with Abā Tālib on his deathbed, the Prophet(صلى الله عليه وسلم) came to him and with him was 'Abdūllāh ibn Umayyāh & Abū Jahl, so he said to him: {O uncle, say Lā ilāha ilā Allāh....till the end of the Hadīth}"

So the Prophet(صلى الله عليه وسلم) ordered him to say it, because if he died without saying it, he would eternally remain in the hellfire for eternity, and this is the reality regarding Abī Tālib, we ask Allāh(جل وعلا) for peace and good health.

With regards to a muslim, then it differs to the Kāfir in this issue, because if you ordered him to say Lā ilāha ilā Allāh, it's possible that he would grief/worry from that, taking away his comfort by a sin, and what's necessary is benefiting him, not harming him, and benefit occurs by reminding him of Lā ilāha ilā Allāh or mentioning the narrated Hadīths regarding its virtues near death.

And in the Hadīth is an evidence regarding the virtues of Lā ilāha ilā Allāh, and the Prophet(صلى الله عليه وسلم) has made it the tenet, of which Imām Ahmad(رحمه الله) narrated in his Musnad with an authentic chain from the chain of al-Nahawī(رحمه الله) from Ash'ath ibn Abī al-Sha'thā'(رحمه الله), he said it was narrated to me from a man of the children of Mālik ibn Kinānah(رحمه الله) that he heard the Prophet(صلى الله عليه وسلم) going down the tracks in the market, he intervened saying: {O people, say Lā ilāha ilā Allāh, that you may become successful}, and the Prophet(صلى الله عليه وسلم) has made it the final reminder, so he said: {Remind your dying ones to say Lā ilāha ilā Allāh}, so that the life of the muslim can be built upon Tawhīd and built upon the light of Lā ilāha ilā Allāh, and for the muslim to know the significance of turning towards Tawhīd, and to know the importance of Tawhīd [that needs] to be installed within the souls of mankind, verily Tawhīd takes the slaves[of Allāh] from being enslaved to the creation towards the mandated servitude[towards the worship of Allāh].

And also the Hadīth has another proof regarding the virtues of saying this great word on the deathbed, and we extract from the Hadith that even if there was a word to be said on the deathbed which is greater than Lā ilāha ilā Allāh, the Prophet(صلى الله عليه وسلم) would've said it, which is why it has been narrated in al-Tirmidhī from Jābir(رضي الله عنه) that the Prophet(صلى الله عليه وسلم) said: {The greatest remembrance is Lā ilāha ilā Allāh}. And ibn Hibbān(رحمه الله) also narrated it in his Sahih.

And the Hadīth of the companion of the Batāqah[card] is a famous Hadīth narrated by Imām Ahmad(رحمه الله), al-Tirmidhī(رحمه الله) and ibn Hibbān(رحمه الله) in his Sahīh with an authentic chain upon the conditions of Imām Muslim(رحمه الله) from the Hadith of 'Abdullāh ibn 'Amr ibn al-'Ās(رضي الله عنه) and it mentions: {There's nothing heavier/greater than the name of Allāh}, and what is meant by the name of Allāh(سبحانه وتعالى) here is "Lā ilāha ilā Allāh".